

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

**Vol. XXIX.]**

**JUNE, 1852.**

**[No. 3.]**



Front view of

St. Michael's Church

CHARLESTON, S. C.

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## Daily Service is held

In St. Philip's Church on Monday and Friday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday, .....	" "
" St. Michael's, every Friday afternoon.	
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "
" Church of Holy Communion, Friday Morning, at.....	IX "

## HOLY COMMUNION.

In St. Philip's, }	On 1st Sunday in the month.
" St. Michael's, }	
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	
" Hampstead, and }	On the 3d " "
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	
" Calvary, }	On the last Sunday.

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.



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[Communicated for the Gospel Messenger.]

**THE CHRISTIAN PRIESTHOOD.—AN ORDINATION SERMON,**

Delivered, in part, before the Convention of the Diocese of South-Carolina, assembled in Trinity Church, Columbia, February 11, 1852. And in whole, before the Rt. Rev. FRANCIS HUGER RUTLEDGE, at the Ordination to the Priesthood of Rev'ds. J. WARD SIMMONS and E. A. WAGNER, on the third Sunday after Easter, 1852, in St. Michael's Church, Charleston. By the Rev. C. H. HALL, Rector of St. John's Church, John's Island.

The following Discourse was prepared at the request and appointment of Bishop Gadsden, as an Ordination Sermon, before the Diocesan Convention. On the evening before leaving Charleston for Columbia, the Author learned, too late to provide a second Sermon, that the venerable Bishop was unable to leave home. However, with verbal alterations and changes, and, of course, omitting the personal exhortation, the Sermon was delivered before the Convention. It was thought proper by some, whose opinions and friendship he values, that it should be again delivered at the Ordination of the two friends for whom it had been written, and it was accordingly preached in full on that solemn occasion.

The Author now dismisses it, believing, however imperfect or feeble the manner and style of it, that its doctrine is Scriptural, Primitive, Protestant and true: and, while he deprecates controversy, in the fear of God, he hesitates not to adopt all the consequences of teaching God's truth.

*Parsonage, John's Island, May 7th, 1852.*

*St. John xx. 22, 23.*

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

THE true religion has always contained a priesthood\* as an inseparable idea. Its history, its rites, its doctrines and ethics are purposeless, if we exclude this idea. It began to reveal itself with the first sacrifice† offered by fallen man. It grew with Revelation, and became

\* ἱεράτευμα ἅγιον, ἀνεύχαι πνευματικὰς θυσίας. 1 Peter ii. 5. See Is. xi. 6. lxvi. 21.

† I begin with *our Lord's Sacrifice*, that great Sacrifice which was from all eternity forelaid in the high counsels of heaven; which was intimated to mankind as soon as there was need for it, (that is, *immediately after the fall*,) which, probably, gave birth and rise to *all other sacrifices* whatsoever, whether in the Jewish or Gentile world; but which undoubtedly was as the pattern in the Mount to all the sacrifices of the Old Testament, (Mosaical or Patriarchal) all which pointed to it, rested upon it, and centered in it."—*Waterland*, vol. v. Ser. xxxi. p. 737. See Maurice King. of Christ. Pt. ii, chap. IV, sect. 4, p. 310.

more and more the essential principle, by which the true worshipper was guided and formed. It was the great work of Moses, to transcribe in earthly characters, the supernatural and celestial scenery,\* which pictured to his inspired mind the everlasting covenant of sacrifice that had been made in heaven. It revealed itself in Him, Who perfected the idea and the offering—not only providing in Himself the atonement by which we are saved, but also the example of “the holy Priesthood,” by which we are sanctified and made capable of salvation.† And in the prophetic imagery of the Apocalypse, which struggles to depict to our beclouded eyes the characters of the world, which, in the words of the poet, is to us “dark, with excess of light,” the same idea of a priestly religion shines through and modifies the whole.‡ Yea, the Alpha and Omega of the revealed religion is a priesthood.|| Even as He who is the centre and sun of all our faith and hope, is by the mystery of His nature “High Priest forever, after the order of Melchisedec;”§ so on earth this divine character has ever been reflected in all the parts of the revelation of Him. Indeed revelation is the declaration of the priestly character of Christ, not only in words, but in deeds, in His tones, in persons, in rites and covenants.¶ In the Jewish Church this fact is evident. In the life of Christ, it was the element, by which we distinguish our faith from that of the believers in natural religion.†† The text declares the disciples to have been made priests, in that one thing, by which the priestly idea is explicable—namely, the forgiveness of sins.‡‡ And the student of Church history and theology, must be ignorant beyond even our pity, who knows not that the same idea has always been esteemed an inalienable property of the Holy Church.||||

If it were convenient or proper, it might be worthy of discussion, how far our Protestant branch of the Church has retained and valued this idea, or whether she has lost it altogether. §§ But it

\* Exodus xxv. 40.

† Heb. x. 12, 14.

§ Heb. v. 20.

¶ Heb. x. 1.

‡ Chaps. iv. v. and xx. 6.

|| Heb. vii. 23, 24.

†† Rom. iii. 25.—1 John ii. 2.

‡‡ Comp. Heb. v. 1. and ix. 22. with ix. 23 and viii. 7—13.

|||| “The Fathers of the Church of Christ, with like security of speech, call usually the Ministry of the Gospel *Priesthood*, in regard of that which the Gospel hath *proportionable* to ancient sacrifices; namely, the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice,” (i. e. of animals?).—Hooker’s Ecc. Pol. Book V. Chap. lxviii. 2. Note of Waterland Charge 1738, Works viii. 168. Oxf. 1823. “Mr. Hooker feareth not to say that ‘sacrifice is now no part of the Christian Ministry,’ and that we have ‘properly now no sacrifice.’ I presume he meant by *proper* sacrifice, *propitiatory*, according to the sense of the Trent Council (Sess. XXII, Can. 1, 3) or of the new definitions. In such a sense as that, he might justly say, that sacrifice is no part of the Church ministry, or that the Christian Church has no sacrifice. But I commend not the use of such *new language*, be the meaning ever so right: the Fathers *never used it*.” See Archbp. Potter on Church Gov. Chap. V. p. 245, Sec. 4. Ibid, Chap. V. Sec. 2, p. 221—224.

§§ How little the Reformation was concerned with any protest against the primitive doctrine of ecclesiastical absolution, may be learned from Article XII of the Augsburg Confession, prepared by Luther and Melancthon, as also Chapter IV of the list of Corruptions corrected. “On Confession.” “Confession is not done



is not right for me to occupy this solemn occasion, with a discussion which must be settled, not so much by the words of the mouth, as by a constant and faithful study of and obedience to the spirit of the Church. That the Church does retain, in their legitimate power and functions, the order of Priests, is a truth beyond a doubt in my own mind,\* or I would not stand here to-day, to do as the Rubric has made it incumbent on me to do—namely, “to declare the duty “and office of such as come to be admitted Priests; how necessary “that order is in the Church of Christ, and also, how the people “ought to esteem them in their office.”† Here, as elsewhere, the ritual expressly retains the name.‡ And as to the powers given them, if they are not sufficient to justify that name; yea, if they do not make that name absolutely necessary, then I see not the propriety of the language of this office. Then I for one would feel a drear and chilling suspicion, that we men who are members of this Church, and sworn solemnly to the doctrines of this ritual, are engaged in a sad, nay—the saddest of all tasks. We are holding a dead form of words, and bound to walk a weary round of ceremonies, whose meaning we doubt, and whose power we deny, a doubt

away in our Churches: for the Body of the Lord is not delivered to any except they are first examined and absolved. And the people are most diligently instructed in the faith of *absolution*: of which before this time there was little mention. The people are taught to hold the absolution in great esteem; because it is the voice of God, and pronounced *by His command*. The power of the keys is highly extolled, by showing how much comfort it brings to troubled consciences; and that God requires faith that we should *give credence to that absolution as to a voice sounding from heaven*; and that faith in Christ truly obtains and receives remission of sins.”—Appendix Bp. Burnet on XXXIX Art's. p. 535. The Protestantism of Luther and his associates would not have faulted the doctrine as held by the English Church. See Bp. Jewel, note to Hooker, Vol. II. p. 89, Book VI. Ch. IV. Sec. 15. Keble reprint. “In this,” Hooker says “the Churches of Germany as well as the rest of Lutherans agree all.” See Waterland Works, Vol. V. Charge 1738, p. 125—126.

\* “The *House of Bishops* now communicated to the House of Clerical and Lay Deputies the opinion thus requested of them. “First in regard to the *officiating Priest*, they are of opinion, that as the Holy Communion is of a *spiritually sacrificial character*, the standing posture should be observed by him, &c.” See Rep. Gen. Con. 1832, quoted in Bp. Brownell's Prayer Book, p. 364.

† First Rubric in the office of “Ordering Priests.”

‡ The name Priest has excited perhaps as many profitless disputes as any word in the language. In the Church it has always had a meaning distinct from that given to it in those countries where animals are offered in sacrifice. It does not among us imply a carnal sacrifice. Gesenius says of כהן, “The native power of this word is still to be sought by conjecture;” and suggests “to stand by as an assistant,” also, ‘one bowing down.’ Vox כהן genuina sua significatione *familiaris accessus amicum*” *Vitringa*. Ainsworth says of Sacerdos, “a Sacer, qui Sacris praeest et ea administrat.” Webster derives it from Latin praestes, *prae*, before, and *sto*, to stand, or contracted from *presbyter*. Richardson derives it from *Presbyter*, quoting, for the force of the word, Hooker, Book V, Chap. 73, Sec. 3. Of it Hooker says, (Ib. Sec. 2) “If you ask any of the common sort what any word, for example what a Priest doth signify; their manner is not to answer, a Priest is a Clergyman which offereth sacrifice to God, but they shew some particular person whom they use to call by that name; and if we list to descend to grammar, we are told by masters in those schools that the word *Priest* hath his right place, ἐπὶ τοῦ ψιλῶς προσεστώτος τῆς θεραπείας τοῦ Θεοῦ “in him whose mere function or charge is the service of God.” That the Episcopal Church has retained the name for a reason, will be shewn below.



and denial, which go far to brand us, and justly too, with the stigma of hypocrisy. I do not propose to employ the time in weighing the exact meaning or duration of the words of the text.\* I claim only the argument of facts, and, by the hope I have of escaping, at some time, all hollowness and falsehood, I repudiate all use of words that are not used in their full—their natural meaning. These are the facts. I look into this chapter of St. John's Gospel. I behold the Son of man about to consummate the sacrifice, around whose shining point revolve the eternities; engaged in the most solemn of all solemnities—the due accomplishment of the Passion of Atonement; and He does it by consecrating an order, a royal Priesthood, “an holy nation—a peculiar people.”† He uses certain words to give them the most tremendous gift which has ever been committed to mankind—namely, a human instrumentality in the mysterious atonement.‡ Were His words true? Was

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\* The opinions of a few Divines may be useful to the lay reader, to shew him the *duration* of the commission given in the text. *Dr. Bloomfield on St. John* xx. 23.—“These words were doubtless meant primarily for the *Apostles*; but they contain a promise which, with due limitation, may be extended to their *successors*; for the privilege given was one of *office*: and as the office was handed down, there is no reason why the privilege should not remain.”

Archbp. Secker's Sermons, Vol. VI. Ser. XIV. p. 355.—“What then besides can there be conveyed by these words of our Lord? A power of preaching that Gospel, according to the terms of which alone, the sins of men shall be forgiven or punished; a power of admitting persons into a state of forgiveness by Baptism; of administering to them the Word of God and the Holy Sacrament as *means* of grace; of denouncing His Wrath against all sinners, interceding with Him for all penitents, and pronouncing in His name that He pardons and absolves them,” &c.

Bp. Hall on St. Matt. xvi. 19. and in loco. Vol. IV. pp. 154, 269, “These acts of yours both ways, as also of your true and lawful successors shall be accordingly ratified in heaven.”

Pearson on the Creed, Art. ‘Church,’ p. 523.—“There is power within the Church to cast out,” &c. “For our Saviour said to His Apostles upon whom He built His Church, “whose soever sins ye retain,” &c. So also, Art. Resur. p. 553, “By which propitiation, God, Who was by our sins offended, became reconciled, and being so, took off our obligation to eternal punishment, which is the guilt of our sins, and appointed to the Church of Christ, the Sacrament of Baptism for the *first remission*, and *repentance* for the constant forgiveness of all following trespasses. And thus I believe in THE FORGIVENESS OF SINS.” See also D'Oyley and Mant's Bible, Dr. Barrow's Comment. on St. Matt. xvi. 19, on the power of the keys. So Hooker, Ecc. Pol. Vol. II. Book VI. Chap. IV. 15, says that men may use the grace given by the Ministry now, “according to the word of the Lord, which hath said, whose sins ye remit they are remitted,” “so that grounding upon this assured belief, they are to rest with minds encouraged and persuaded concerning the forgiveness of all their sins, *as out of Christ's own word and power*, by the ministry of the keys.”

Hooker, Ecc. Pol. Bk. V. LXXVII. Sec. 6, 7. “Seeing the same power, (i. e. of text) is now given, why should the same form of words expressing it be thought foolish.” ib. Bk. VI. Ch. VI. Sec. 3, 4, D'Oyley and Mant's Bible in loco, and excellent notes of Burkitt on text. St. Aus. Ser. XXI. Sec. 19. pp. 180, 184, Oxf. edit. 1844; ib. Ser. XLIX. Sec. 9, p. 394.

† 1 Peter ii. 9.

‡ “And to His Apostles, ‘As my Father hath sent me so send I you.’ So that the whole power of erecting the Christian Church, and of governing it since it was erected, is derived from the Father. But the Person by whom this power is immediately conferred is the Holy Spirit. He it was, by whose anointing our Lord was invested with the mediatorial office: so that though Christ as God has the same nature with the Father and the Holy Spirit, yet as man and Mediator of the



it all unspeakably firm and genuine? Then centuries roll away—and I see the Bishops of the Church, to-day, in the most solemn work about which they can be engaged, (both in word and gesture,) claiming to transmit the priesthood in the same integrity.\* Can we, nay by all we hold solemn and sacred, dare we believe that they are engaged in a mockery? That after all they transmit only what any Christian has? That they give us only the power to utter a form, which any Christian boy or girl may utter with the same right and with equal unction from the Holy One? Brethren, let us not be masquers and mimes upon the stage of a Church, with the fearful back ground of the judgment and hell rolling up behind us to cover us with shame and everlasting contempt. No—let us believe or demolish. Let us at every cost be true. God demands it. The age—sinful, suffering, going down the broad road of ‘progress’ to the pit—calls on us to be true; and if we use these words of priestly function, let us hold them, not in some remote scholastic sense, which may soothe a troubled conscience or retrieve an entangled theory, but in the sense in which they stand out before the world, such as the ignorant, the sinful, the sick and dying men around us can and will comprehend. I am content with the language and opinion of the holy Bishop Beveridge on this text and office, as follows:

“Concerning the words themselves, we may observe, that although some other expressions are inserted to determine and distinguish, and others added to explain the office which is now conferred, yet all the same words are repeated, which our Lord Himself used at the ordination of His Apostles: which the Catholic Church always judged necessary, not only in imitation of our blessed Saviour, but likewise, because that the persons who are ordained Priests in this Church, are to preach the same word, administer the same Sacraments, and exercise the same power in the censures of the Church as the Apostles themselves did. And therefore it is necessary that they should be endued

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new covenant, He receives His office and power from the Holy Spirit’s operation and influence. And the authority and special grace, whereby the Apostles and all Church officers execute their respective functions, are in the same manner ascribed to the Spirit. This is expressed in the very form of the Apostles’ Ordination here, where the authority to remit and retain sins is made a consequence of their receiving the Holy Ghost.”—Archbp. Potter, see D’O. and M.’s Bible in loco.

\* “Whereas now, for as much as the Holy Ghost which our Saviour in His first ordinations gave, doth no less concur with spiritual vocations throughout all ages,” &c. Hooker Ecc. Pol. Book V. lxxvii. 8.

“This form was pitched upon by the Church, as seeming a very proper one, from its being used by our blessed Saviour Himself, when He vested the Apostles with the *priestly power of absolution*; John XX. 23. Indeed, if the Bishop, who pronounces these words, pretended to an original power inherent in himself, by virtue of his office to confer the gifts of the Holy Ghost, it were matter of exception. But when he claims only herein a ministerial power, which God hath authorised him to exercise, there is no reason to find fault. For in the words before this form, as it stands in St. John’s Gospel, it is expressly said ‘As My Father hath sent Me so send I you;’ vesting them thereby with as ample powers of preaching the Gospel themselves and *commissioning new preachers*, as He Himself had been intrusted with by the Father.”—Dr. Nicholls, D’O. and M.’s Bible in loco. Bp. Hobart’s edition.

“ with the same spirit, ordained after the same manner, and intrusted with the same power of the keys as the Apostles themselves were. By which method, the means of grace and salvation, administered by Priests thus ordained, become as effectual to them that use them aright, as when they were administered by the Apostles themselves: the Spirit they receive by this imposition of hands, being always ready to assist at their several administrations, and to bless and sanctify them to those who are duly prepared and disposed for them.”\*

The office and duty of a Priest, is to stand on the earth, in the bustling tide of human affairs, as the commissioned agent and ambassador of the High Priest of our profession.† That he is not an equal—that he has not unlimited and arbitrary powers—that his duty is “to bless and curse not”—that he may not “lord it over God’s heritage”—that he is to be governed by the Canons of Scripture and the Church, and cannot cut off the truly humble Christian from salvation, nor patch a false peace for the ungodly, are maxims of common sense.‡ But after guarding the power committed to him, by all the clauses we please, the question is—*Is it*

\*Quoted from Bishop Brownell’s Family Prayer Book—a work highly recommended and widely circulated in the Episcopal Church.

† Φιλίας θεῶν καὶ ἀνθρώπων δημιουργός.—Plato.

“The word Priest, according to the etymology, signifies him whose mere charge and function is about holy things: . . . and I believe it can scarce be found, that in any of the old Greek or Latin Liturgies, the word *Presbyter* was used in the Rubrics that direct the order of service, but in the Greek *ἱερεὺς* and in the Latin *Sacerdos*, which we in English translate Priest, which I suppose to be done upon this ground, that this word Priest is the most proper for him that ministers in the time of his ministration.”—Bp. Sparrow’s *Rationale*, p. 313.

“A Priest, properly speaking, is a person ‘taken from among men,’ authorised by God to be an advocate for them at the Court of Heaven. As a Prophet or an Apostle properly is an *ambassador from God to treat with men*; so a Priest is an *agent or solicitor, in behalf of men to treat with God*.”—Dr. Waterland’s Works, Vol. V. Ser. XXXI. p. 739.

“It has been thought that the *Aaronical* Priests were as *agents for men with God*, and that the *evangelical* Priests are as *agents for God with men*. There may be something in that distinction: but considering that the *evangelical* Priests do offer up both the *spiritual* sacrifice and the sacrificers to God, as well as bring God’s messages and God’s blessings to men, it seems that their agency looks both ways, and perhaps equally; and they appear to be indifferently and reciprocally *agents* from God to man and from man to God.”—*Ibid*, Vol. V. p. 279.

‡ “And the primitive Fathers, who speak the highest of the Church’s authority, and raise the dignity of the Christian Priesthood to the utmost pitch, do nevertheless exclude from the Church all civil jurisdiction and all coercive compulsory power.”—Archbp. Potter on Church Gov., Chap. V. p. 194. St. Chrys. Homil. IV. in verba Isaiae ‘vidi Dominum,’ Vol. III. p. 872. St. Jerome, Epitaph. Nepotiani, Cap. VII.

“It is true that our Saviour by these words ‘Whose sins ye remit they are remitted,’ did ordain judges over our sinful souls, gave them authority to absolve from sin, and promise to ratify in heaven whatsoever they should do on earth in execution of this their office; to the end that hereby as well His Ministers might take encouragement to do their duty with all faithfulness, as also His people admonition, gladly with all reverence to be ordered by them; both parts knowing that the functions of the one towards the other have His *perpetual assistance and approbation*. Howbeit, all this with *two restraints*, which every jurisdiction in the world hath; the one, that the practice thereof proceed in due order; the other, that it do not extend itself beyond due bounds; which bounds or limits have so



*power?*\* Is it a distinctive possession? What is it? Is he to claim the office of ambassador, and to yield it to any one who cavils at him? Is he to demand the distinctive claims of an *office*, and find after all, that he is only another and a theatrical sort of Layman? Never! He stands in a situation where he is warned to be true and faithful. Mountains of responsibility are heaped upon him by Scripture, by the Church, and by the people; and he may not, he must not doubt, but that he has the right, the peculiar right to ask of God that faith by which he can move mountains; to demand of the Church that declaration of his office, by which he may know the plain path of his duty; and to claim from the people that respect and confidence in his office, that he may exercise it to the good of their souls and the safety of his own. The Priesthood in this country is laden with a world of duty and responsibility. Let us grant, then, a hearty credit to their claims to the office to bear this, not in their own names, but in the name of Christ the Almighty. Read their commission: "All power is given unto Me in heaven and in earth. Go ye *therefore*, and teach all nations: . . . and lo I am with you alway, even unto the end of the world."† "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."‡ "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."§ And also the text,— "As my Father hath sent Me, so send I you."|| "Whose soever sins ye remit, they

confined penitential jurisdiction, that although there be given unto it power of remitting sin, yet *no such sovereignty* of power, that no sin should be pardonable in man without it." Hooker, Ecc. Pol. Bk. VI. Ch. VI. Sec. Vol. II, p. 101.

"All other ministers of whatever rank, name, or age, can do no more than declare the doctrine of the Apostles and apply it to particular cases: by preaching the word, administering divine ordinances, admitting men into the visible Church, or excluding them from it, or by personal encouragement and warning. As far as they proceed according to the Scripture in these things, their decisions are warranted and ratified in heaven: but not when they mistake either in doctrine or in its application to particular persons or characters. As no man can see another's heart, and as no man hath any inherent power to forgive sin or the contrary, so all pretensions *absolutely* to absolve or to retain men's sins claim more *than even* Apostolical authority: for surely none can suppose that any man is made a true believer, or a hypocrite, by the erroneous decision of another concerning him."—Tho. Scott's Com. St. Matt. xvi. 19.

See Cranmer, a Sermon on Authority of the Keys, folio, p. 226.

\* "This power, being bestowed for the edification of the Church, must be restrained, not only by general rules of order, but according to the particular exigences or circumstances. But how little soever exerted, the *power is inherent in the office of Priesthood*: And though we are no more infallible in our proceedings and sentence, than temporal judges are in theirs, yet our acts, as well as theirs, are to be respected, as done by competent authority. And if they are done on good grounds also, 'whatever we shall bind or loose on earth will be bound or loosed in heaven;' Matt. xviii. 18. Nor will other proofs of repentance be sufficient in the sight of God, if submission to the discipline of the Church of Christ, when it hath been offended and requires due satisfaction, be obstinately refused either from haughtiness or negligence."—Archbp. Secker, cited in D'Oyley and Mants' Bible in loco.

† St. Matt, xxviii. 19, 20.

‡ Acts i, 8.

§ St. Luke x. 16.

|| St. John xx. 21, and xvii. 18.

"are remitted unto them, and whose soever sins ye retain, they are retained."\*

Shall one tell me that all this means only that they are to preach the Gospel? Be it so. But if, according to the popular notions, faith duly cometh by hearing their preaching, and by faith the conversion of the soul; still they are Priests; still they are the earthly instruments, the vessels of honor or dishonor, in which, for a season, the treasure of the mysterious atonement is contained.† Even in this one duty, the Apostles claimed to speak with official authority, as the ambassadors and stewards of God. But in a far higher sense did they recognize "Christ in them,"‡ to empower their acts as well as their words. Nor did they ever confuse the various duties and classes of Christians, but claimed the divine origin, by the "same Spirit," of the gifts of the sacerdotal function.§ These gifts ceased not with the Apostles, but were transmitted by them to others.|| They exhorted those whom they placed in authority, to feed the flock of Christ, to rebuke, to reprove, to set in order all things, to preach sound doctrine, and to reject the heretical and unruly. And though the *degree* of power and unction was not continued, inasmuch as by the nature of the case it was unnecessary, the *kind* is perpetual. For their work the Apostles needed the Holy Spirit, that they might effect the transmission of the merit of Christ to save the souls of men. In our work we need the same; and the Scripture, as well as the judgment of the whole Church, has decided, that the great right which constitutes the priestly idea,—namely, that a certain set of officials shall be the instruments whereby the gifts of the spirit of grace are given,—is still in existence. They exercise, to this day, under different forms and with various consistency, the power to act as stewards and ambassadors of Christ. And under all the various schools of opinion, from the high and defined claims of the Romanist to the loosely expressed but stringently practical customs of the ultra-Protestant, they exercise a tremendous power in the important matter of the forgiveness of sins. It requires no

\* "The Ecclesiastical measure of grace which is here meant, is given to the ordinary Ministry for the standing government and continual edification of the Church. This is the gift of Christ, He being the fountain head of all principality and power; and it is conferred by the Spirit, who only commissions men to be the representatives of Christ and to act in his name..... This ecclesiastical measure is as distinct from the common measure of sanctification as the apostolical. Internal gifts and graces may qualify a person for an office, but they cannot *put him into one*. No man, however righteous and holy through faith and the sanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ gives him that authority. Before that is done, let his life and character be what they will, his ministrations *can have no validity*."—Bp. Horne, in D'O. and M.'s Bible, in loco.

"Ye have heard," &c., "of what dignity and of how great importance this office is, whereunto ye are called."—Bishop's Exhortation in Office. Pr. Bk.

See 1 Cor. iv. 1, 2. 2 Cor. v. 18, 19, 20. Ib. ii. 15, 16. Ib. iii. 5 and iv. 7. Mal. ii. 7. 1 Pet. iv. 10, 11. Heb. xiii. 17. Ezek. xxxiv. 2. Is. lxi. 6. 2 Tim. i. 6, 14, 13; ii. 15. iv. 1, 2. Titus ii. 1. Heb. v. 4.

† "Grant also that we may have grace to hear and receive what they shall deliver out of Thy most holy Word, or agreeable to the same, *as the means of our salvation*."—Last Collect in Office for Ord. Priests. Rom. x. 13, 17. Prov. xx. 12. 1 Tim. ii. 4. 1 Peter i. 23, 25, 12. St. Luke viii. 11, 15.

‡ 2 Cor. xii. 9—xiii. 5, 6.

§ Eph. iv.

|| 2 Tim. i. 14—ii. 2.



sacrifice of bulls and goats.\* It needs no sacrament with the definite forms of absolution to enforce a claim to be an ambassador of Christ—a Priest of the one High Priest. It needs only a claim of instrumentality, direct or indirect, in the forgiveness of sins. Men deceive themselves, when they suppose that our own ministry, in claiming a certain right of office, have arrogated more than those who are busy in disclaiming the form, that they may the more surely possess the substance. We lay down a doctrine as Scriptural and Catholic—that we are set here as ambassadors in the covenant of grace, to sign the Lord's promise—as Priests of the heavenly Melchisedec, to offer to Him an acceptable sacrifice.† But we put not the bonds and chains of our private opinions upon the consciences of others. The very publishing of our claim limits it to its due bound: The generic idea of a Christian priest, is one who is a necessary instrument and official, in conveying to others the blessings of the great sacrifice of Calvary. And in accordance with this idea, the whole body of Christians are called “a royal

\* “Verum sacrificium est omne opus, quod agitur, ut sancta societate inhæreamus Deo, relatum scilicet ad illum finem boni quo veraciter beati esse possimus.” Aus. De Civ. Dei. lib. X, Cap. VI. tom 7, p. 242.

† “But waving that nicety, (as some may call it) yet certainly when spiritual sacrifices are offered up by Priests divinely commissioned, and in the face of a Christian congregation, they are then as *proper sacrifices* as any other are or can be: and this is sufficient to our purpose.”—Dr. Waterland's Works, Vol. V. 128 and 277, 278.

“But it is certain that the priests in this case are and ought to be considered as conveying and recommending all the *invisible* sacrifices, and therefore are properly *sacrificers* in their sacerdotal capacity; yea, and more than sacrificers, because *leaders, conductors, and officers* in the *public sacrifice*, which must be accepted *through them*, even when they themselves (*if unworthy*) shall not be accepted.” Ibid, Vol. 5, p. 280. On Eucharist, see following references to Divines and others, who have taught the Eucharist to be a *verum sacrificium*. Waterland, Vol. V. p. 136. Field on the Church, pp. 210, 220. Bp. Andrews Ser. par. ii. p. 225. Andrews ad Bellarmine, Apol. Resp. p. 184, Ser. p. 453. Comp. his posthumous answer to Card. Perron, p. 6, 7. Laud's Confer. Sect. xxxv. pages 305, 306. Hammond Prac. Catech. lib. VI. Sec. 4, Vol. I. p. 174. Comp. View of New Direct. p. 154 and Vol. II. Dispatch. p. 164, Vol. III. p. 769. Bp. Taylor's Holy living, Chap. IV. Sec. 10. Worthy Com. p. 54. Bramhall's Works, pp. 35, 36, and 996. Patrick, (1659) Mens Mystica, pp. 16, 18, 19, ed. 4. Dr. Hickes Christ. Priesthood, Vol. 1. Pref. Disc. pp. 39, 40. Nelson Christ. Sacrif. pp. 35, 40. Mede Christian Sacrifice, Ch. 2, p. 336. Bp. Sparrow Ration. p. 313. Bp. Hobart Comp. to Altar, pp. 18, 20. Bp. Seabury Disc. on Eucharist. For citation of Fathers, see Waterland Charge, 1738, Vol. V. pp. 125, 126. Archbp. Potter, Church Gov. pp. 244, 345.

† “As Christ is pleased to represent to His Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness; so He hath appointed that the same ministry shall be done on earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who by ‘shewing forth the Lord's death’ by sacramental representation, may pray unto God after the same manner that our Lord and High Priest does; that is, offer to God and represent, in this holy prayer and sacrament, Christ as already offered; so sending up a gracious instrument, whereby our prayers may, for His sake and in the same manner of intercession, be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ did.” Bp. Jeremy Taylor's Holy Liv. Chap. iv. Sect. x. iv.

priesthood,"\* because all may, in their degree, serve at the one great altar—all may let the light of the one heaven-kindled flame shine—all may, by their fidelity, bear to others the mysterious impulses of that love which thrilled the Sufferer on the cross. And it is confined to one class, because they have a special commission to do this, special services by which to do it, and special promises that they may do it surely. They speak in Christ's stead;† and give to Him, what the very nature of a spiritual religion demands,‡ an ever present and tangible *Body* in the world. Early|| did the Christian writers expand this idea, that Christ the Invisible has ever in the world a mystical *Body*,§ whereby to do all that was before done by His body natural; namely, to embody and practically bear to every creature the instrumentation in which faith has its genesis, and the mystic gift of the Holy Spirit, whereby forgiveness of sins is assured. Hence, Brethren, I see not how we can separate from our faith, the idea of a body of Priests, ever acting in the name and by the power of Christ, to do instrumentally His work on earth—namely, the remission of sins.¶

(To be continued.)

\* "In a large sense, all good Christians are *sacrificers*, and so far, *priests* unto God. St. Austin, in few words, well sets forth, both the agreement and the difference; observing that all Christians are priests, as they are members of one and the same High Priest; but that Bishops and Presbyters are in a more peculiar and emphatical manner entitled to the name of priests. (St. Aus. de Civ. Dei. lib. xx. cap. 10, p. 588, Tom. VII. "qui proprie vocantur," &c.) So I interpret *proprie*; not to exclude Christian laics from being, properly speaking, sacrificers, but so only as to exclude them from being emphatically and eminently such as the Clergy are; for though they are all equally *sacrificers*, they are not equally *administrators* of sacrifice in a public, and solemn, and authorized way."—Waterland Vol. V. p. 277, charge 1740.

† 2 Cor. v. 20.

‡ Waterland, Vol. IV. Chap. XII. p. 731.

|| 1 Cor. xii. Ephesians, *passim*.

§ "And by common worship, is not to be understood that Christians have the right of meeting together, and those who please, the right of uttering their minds (a thing which is here neither affirmed or denied,) but that the Church of Christ, regarded as a whole, has certain duties incumbent on it towards God; that those duties involve united worship, common action, public service, and arise from that collective character which is stamped on the whole Christian community by its spiritual union with the body of its Incarnate God. . . . For all the private prayers, thoughts, actions of Christians, depend on that union with Christ our Lord, which is attained through the communication of His man's nature; and he communicates it *through those public acts*, whereby the Great Head of the Christian body joins all its members to Himself."—Wilberforce on Incarnation, Ch. XII. p. 391. See also Hooker, Book V. lvii. Sec. 3.

¶ "The Popish absolutions were given in private, separately to each particular person, positively and without any reservation or condition, in the name of the Priest alone, and by his authority as derived solely from the Chair of St. Peter. Our absolution is given in public, to the whole congregation at once, on the condition that they are truly penitent, and solely in the name and by the authority of God." \* \* \* It is a solemn promulgation of pardon by a person authorized and commissioned to publish it, to all who unfeignedly repent and sincerely believe in the way of salvation unfolded in the Gospel."—Bp. Brownell's Com. on Pr. Bk. p. 73.

"Bp. Usher," says Bingham, (Book XIX, Chapter 1, Sec. 1, Antiq. Chr. Ch. and Usher's Answer to Jesuit's Challenge, p. 79, &c.) "shows the general agreement of the ancients in this assertion, that none can forgive sins but God only, that is, with an absolute and sovereign power; and therefore the power of absolution in the



FOR THE GOSPEL MESSENGER.

## REMINISCENCES OF A COUNTRY CLERGYMAN.

No. II.

*Church Discipline—Continued.*

Number One of these reminiscences concluded with the excommunication of "brother Ivel Gnos," by the "Discipline Meeting" at Nepflac, not so much for Sabbath breaking, or indecent and blasphemous language, as for having declared his intention of "turning himself out of the Church." Before I proceed to the further history of that meeting, I must give a brief account of the "Nepflac Baptist Church's Deacon," who is the hero of that which remains to be told. "Brother Stonejohn" was the great man of the Nepflac settlement; and, as the possessor of somewhat more of this world's good things than were enjoyed by his neighbours, had acquired among them an almost irresistible influence. He was about sixty years of age, tall, erect, and, seemingly, possessed of great physical strength. His high, expanding forehead told of more than ordinary intellectual ability, and his thick grey locks gave him a very venerable aspect. The first sight of him had produced a favorable impression upon my mind; but a further and more close examination of his countenance and of his life had shaken my confidence in his character. A deep perpendicular furrow between his shaggy brows, spoke more of uncontrolled passion than of thought: the keen twinkle of his bright grey eye, was the index rather of cunning than of wisdom: and the lines around his large mouth and full lips, told more of the sensualist than the anchorite. That, however, which, most of all, shook my faith in him, was his "smooth tongue;" for "the words of his mouth were smoother than butter, and his words were softer than oil." (Ps. lv. 21.) He was a veritable "Oily Gammon;" and I found it almost impossible to resist

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Church is purely ministerial, and consists in the due exercise and application of those means, in the ordinary use of which God is pleased to remit sins; using the ministry of His servants, as stewards of His mysteries, in the external dispensation of them; but Himself conferring the internal grace or gift of remission by the operation of His Spirit upon the worthy receivers. These mysteries or means of grace, in the external dispensation of which the Church is concerned, and in the ordinary use of them, remission of sins is conveyed, are usually by the ancients reckoned up under five heads: 1. The Absolution or great indulgence of Baptism. 2. The Absolution of the Eucharist. 3. The Absolution of word and doctrine. 4. The Absolution of imposition of hands and prayer. 5. The Absolution of reconciliation to the Church and her communion by a relaxation of her censures. The two first may be called sacramental absolution; the third, declaratory absolution; the fourth, precatory absolution; the fifth, judicial absolution; and all of them authoritative, so far as they are done by the ministerial authority and commission which Christ has given to His Church, to reconcile men to God by the exercise of such acts and means, as conduce to that end in a subordinate and ministerial way, according to His appointment."

See Bingham, Book XIX, and Appendix containing two Sermons on St. John, xx, 23, and two letters to the Bishop of Winchester. Sparrow pp. 14, 21. Dr. Bisse "on the Com. Prayer," p. 34. See also 2 Cor. v, 18, 19, 20. St. Matt. xvi. 19. St. John xvii, 22. St. Mark xvi, 15, 16. St. Luke xxiv, 47. Acts iii, 19, xxii, 16. St. Matt. xviii, 18. Gal. vi, 1. 2 Cor. ii, 10. Acts x, 43.

the impression that brother Stonejohn was an arch-hypocrite. Whether I had, or had not, formed a correct estimate of his character will appear from the following narrative.

After the sentence of excommunication had been pronounced upon Ivel Gnot, there was a brief pause in the proceedings of the "Discipline." The Moderator then inquired of the Deacon: "Brother Stonejohn, is there any further business before the Discipline?" "None, Sir, none at all," was the reply. The Moderator looked at him with great earnestness, for a few moments, and then said, "Ah, brother Stonejohn, *you* ought to be the man to bring that business before the Discipline." "Why! What business brother Moderator?" asked the Deacon, with an air of the most innocent ignorance. "What business? Why, that *fight* you had the other day." "Oh!" said the most oily tones imaginable, "*that* business, brother Moderator, has been fully settled, according to the rules of the Church. I took a brother with me, and went to brother Sorg, and talked over the whole matter with him, and it was settled—*entirely* settled, brother Moderator." "Ah, but, brother Stonejohn, that fight brought shame on the Church, and the Church ought to take the matter in hand." "No, brother Moderator, no; the Church rule is plain. It says, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he should neglect to hear them, tell it unto the Church.' Now, I went to brother Sorg, and he would not hear me. Then I took a brother with me, and we talked over the matter and made friends; and therefore it is not necessary to tell it to the Church." The Deacon threw himself into his seat with such an air of conscious rectitude, that the Moderator, who either was not prepared to point out the fallacy of the argument, or saw how useless it was to oppose the influence of brother Stonejohn, was fairly driven from his position. But he was an honest, pious man, and could not pass by in silence the Deacon's sin. "Ah, brother Stonejohn," he said, "all this comes from drinking,—the dreadful sin of drinking." "I vow to God, brother Moderator," exclaimed the Deacon, "I haven't touched a drop of ardents for three years." I was utterly astounded at this assertion, for I had myself seen him, only a few weeks before, very much intoxicated; but I waited for the result of this conversation. "You haven't touched a drop of ardents for three years? What then did you get drunk on?" The question was too sudden and too pointed to be evaded; and brother Stonejohn, having been fairly driven into a corner and disarmed by the unexpectedness of the assault, was obliged to answer. His reply was a candid one, but it was made without a blush. "Why, brother Moderator, I got drunk on French cordial."\* I looked

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\* The mystery of French cordial is of easy solution. The Commissioners of the Roads in the Parish of ——— had refused to grant any licenses for the retail of ardent spirits. To avoid the penalty attached to their sale, one of the shop keepers in the village of Mahargton had sweetened a barrel of whiskey, put into it a few handfuls of cloves or cinnamon, and called the mixture French cordial. It was of course cheap enough for the consumption of the poor of Nepflac.



around upon the assembled "Discipline," expecting to see indignation and grief on every countenance: but I was disappointed, for the men were in a broad grin, and the women—the younger ones especially—were stuffing their handkerchiefs into their mouths to keep themselves from laughing aloud. It was very good fun to them. My heart sank within me, and I could scarcely refrain from leaving the house in disgust. The old Moderator seemed to sympathize in my feelings; for, in very sorrowful tones, he again spoke to the Deacon: "Oh, brother Stonejohn! brother Stonejohn! how much evil have you done. You, a Deacon of the Church, to get drunk, and then to have a fight and almost kill a man!" Here he was interrupted by the Deacon: "Why, I vow to God, brother Moderator, I never struck him a blow." "You never struck him a blow? What then did you do to him?" Here was another unexpected question, and the Deacon became confused, and drawled out: "Why-y-y, you see, brother Moderator, I threw him down, and—and—and bit him." He had bit a large piece of flesh out of the cheek of brother Sorg. My readers will expect to learn that the matter was then seriously taken up by the "Discipline," and that, at the least, brother Stonejohn was solemnly reprov'd and admonished. They will be disappointed, for there was no such examination or sentence, the whole thing being passed over with a laugh. I was young, and my blood was boiling within me; but I said nothing. The meeting then proceeded to the choice of a Deacon for the next year, and brother Stonejohn was re-elected without a dissenting voice. Then there was an election for a delegate to an association which was soon to be held, and again brother Stonejohn was the unanimous choice of the meeting. Here was a man guilty, on his own confession, of drunkenness, and of cruel violence towards a brother of the same communion, and yet, not only escaping without the slightest punishment, but chosen to the most important offices in the gift of the society of which he was a member. Were there none capable of rightly estimating the heinousness of his sins? The Preacher, assuredly, saw them in their proper light: but he had but a single vote in the meeting. There may have been others who agreed with him in opinion, but they dared not to range themselves openly on the side of truth and holiness. The party of Deacon Stonejohn was too strong to be resisted; and this ungodly man, for such I must term him, ruled with absolute power a society calling itself Christian. It was a melancholy testimony to the wisdom of *our* system, a sad exhibition of the folly of changing laws sanctioned by the experience of ages, and consecrated by the practice of the Church from the beginning. Even could we imagine one of our Clergy so dead to all sense of duty, as to treat lightly such an offence against Christian morals; still his neglect would not have been attended with the painful notoriety, which made "Church Discipline" a by-word in the Nepflac settlement.

When the business of the Discipline was concluded, the Moderator turned to me and asked if I would be kind enough to dismiss the meeting with a few words of exhortation. I could not resist the invitation, for my heart was full. I will not repeat what I said on the occasion, for it was designed only for those to whom it was addressed, and there was more bitter reproof than I would now be willing to use towards

the most vile. At first I was listened to with something like surprise. Then I could discover, in the countenances of many, traces of anger. Deacon Stonejohn, however, remained seemingly unmoved; or if his countenance bore any other expression than that of careless indifference, it was one of contemptuous scorn. But as I went on and contrasted the proceedings of the day with the teachings of our meek and lowly Lord, a change came over every face, and at last even the Deacon hung his head in shame: and then as I spoke of that great "Discipline day," when the secrets of all hearts should be revealed; and of the measure which would then be meted to every soul of man, not a few were in tears. Whether I did good or evil by my remarks, will be known only in that day when we shall see face to face. Of the principal actors in the Nepflac Discipline, only one, besides myself, remains. The Moderator, Stonejohn, D'Yolf, his wife and brother, Ivel GnoI and his mother, have all passed into the eternal world; and John Thysrof alone remains. The information which, from time to time, I received of Stonejohn and GnoI, was not favourable. Thysrof is a respectable member of society.

I have spread upon your pages, Messrs. Editors, this imperfect narrative of the Discipline meeting at Nepflac, in the hope that it may lead my younger brethren to pause, when tempted to find fault with our Church's system. That it is capable of improvement in the mode of its application, we must all admit: but the principles upon which it is based cannot be changed without a loss of vital truth. The tide of change is rolling onward, and fearful is the destruction which it brings on all human devices. But the Church of the Living God will stand unharmed amid the war of elements. Roman superstition and rationalistic sectarianism must pass to their own place; but the Church, conservative in all its principles and guarded by its Great Head, will stand secure. Individuals may be swept away in the surging sea of error; but the Body of Christ will go on conquering and to conquer. Our wisdom, then, is to "ask for the old paths, where is the good way, and to walk therein;" and, on the rock of the Church, the Body of Christ, we shall find our secure resting place.

PRESBYTER.

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FOR THE GOSPEL MESSENGER.

ST. CHRYSOSTOM ON I. CORINTHIANS XV. 36.

*Messrs. Editors,*—The following extract from the XL1st Homily of St. Chrysostom on the first Epistle to the Corinthians, will show the correct emphasis of the thirty-sixth verse of the fifteenth chapter of that epistle: "*Thou fool, that which thou sowest is not quickened, except it die.*" This verse is often read in our Churches, and very rarely with correct emphasis. Your clerical readers will probably thank me for the extract; which, with the accompanying note, is taken from the Oxford edition of the Homilies, published in 1839. It is scarcely necessary to add that the words, in the original, are *σὺ ὁ σπείρεις*, and that the merest tyro in Greek knows that "the nominatives of the first and second persons are rarely expressed, *except for the sake of emphasis.*"



It is to be presumed that St. Chrysostom understood the force of the language in which he spoke and wrote; and I will therefore, leave it to him to establish the true emphasis.

“Having established it [the resurrection of the body] from the Scriptures, he adds also, in what comes after, these things over and above, with an eye to them who do not obey the Scriptures; and he saith, ‘*O fool, that which THOU sowest:*’ i. e. from thyself thou hast the proof of these things, by what thou doest every day, and doubttest thou yet? Therefore do I call thee a fool, because of these things daily done by thyself thou art ignorant, and being thyself an artificer of a resurrection, thou doubttest concerning God.’ Wherefore very emphatically he said, ‘*what THOU sowest, thou who art mortal and perishing.*’”\*

PRESBYTER.

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FOR THE GOSPEL MESSENGER.

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*Messrs. Editors*,—A volume has been placed in my hands for deposit in the Library of the Society for the Advancement of Christianity in South-Carolina, of which I have been requested to give some account to your readers. It is a volume of considerable curiosity and interest; and of some importance to the History of the Church in this Diocese, and the Union. It is a large folio copy of the Book of Common Prayer, intended for the desk, in strong binding, on fine heavy paper, with wide margins and red lines, and executed in beautiful type; published by Baskett, London, 1760, and ornamented by a good view of St. Paul's Cathedral as a frontispiece. Besides the occasional services of the Church of England, it has at the end, the Constitutions and Canons Ecclesiastical.

On the fly-leaf is written, in the beautiful round hand of those days (for which you, Messrs. Editors, must often sigh, when poring over the crabbed and often unintelligible hand of your correspondents,)—*The gift of His Excellency Thomas Boone, Esq., to the Parish Church of St. Philip, Charles Town, South-Carolina, Anno Domini, 1762.* And underneath, apparently in the hand of the Rev. Dr. Purcell, then Rector of St. Michael's:—

*The Rt. Rev. Bishop Smith to H. Purcell.*

This inscription has no date, but it must have been made subsequently to the consecration of Bishop Smith, which took place in the year 1795.

Under this, again is written, in the hand writing of our present Bishop, *This book was purchased from the heirs of the Rev. Dr. Purcell, in New-York, in 1845 or 1846, by Messrs. Swords & Stanford, and by them*

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\*“Our Apostle's inference is as firm and strong, as it is emphatical; *Stulte! Tu quod seminas, &c. O fool! That which THOU sowest, &c.* The force or emphasis may be gathered thus. If God doth give a body unto that seed which thou sowest for thine own use and benefit, much more will the same God give a body unto the seed which He Himself doth sow, seeing the end why He sows it, is not thy temporal benefit or commodity, but His own immortal glory.” Dr. Jackson's Works, vol. iii. 438. See also vol. iii. 433—443.

*sold to C. E. Gadsden, who asks leave to deposit it in the Library of Edward R. Laurens, Esq.*

CHARLESTON, July 8, 1846.

But what is much more curious is, that this volume contains *marginal notes*, apparently in the hand of Bishop Smith, marking the alterations which he desired in the service of the Church, when it was revised for use in this country. These notes commence with the *last* of the introductory Sentences. Instead of reading "*he is faithful and just,*" he would read "*God*" is faithful, &c. This alteration was adopted. As the alteration is merely verbal, and as there is no antecedent in the sentence to the pronoun *he*, it was undoubtedly a desirable change.

In the Exhortation, the alterations proposed were more considerable. Instead of the words "*the Scripture moveth us in sundry places,*" he would read, "the holy Scriptures not only in these passages which I have now read unto you, but in many other places do exhort us to, &c." He would omit the words "*and that we should not dissemble nor cloke them.*" Also the words, "*but confess them with an humble,*" inserting "*with a*" before "*lowly.*" For the words "*saying after me,*" with which the exhortation closes in the English book, he would substitute "*and make your confession to Almighty God.*"

On what principle these changes were desired and others not desired, except merely for innovation's sake, I cannot understand. Had it been proposed to remove *all* the synonomous words and phrases, the principle would have been quite intelligible, whatever may have been said of its piety or taste. But to remove part of them, and to leave others, to chop to pieces this beautiful and impressive exhortation, and to attempt to unite some of its members by a newly invented glue, while others were left to adhere or not, as they best could, I think your readers will agree with me, would have been any thing but an improvement. Even the single alteration which was adopted, viz: omitting the concluding words "*after me,*" has made the close of the exhortation abrupt, and the manner in which it was designed that the confession should be said, less intelligible.

In the Confession the only alterations are merely verbal, and were adopted. They were to substitute for "*spare thou them O God which.*" "*spare thou those who,*" and for "*restore thou them that,*" "*restore thou those who.*" As this is a mere modern phraseology, and has more euphony, it is well enough.

The next alteration, at first, seemed to us amazing. The Lord's Prayer is marked to be struck out! but on examining the Rubrics preceding, they are found to be left untouched. As the Rubric requires the Lord's Prayer to be said here, it is to be supposed that it was the idea of the corrector that as every body *knew* the Lord's Prayer by heart, it was unnecessary to print it. If he had lived in some parts of our good State in the present day, he would have found it not exactly so. I remember, on one occasion, a few years since, when officiating in a retired neighborhood of one of the upper districts, where our service had never been heard before, being accosted by a venerable old gentleman of some three score years and ten, who had then listened to the words of the Prayer Book in public for the first time in his life, and being informed by him that "he distinctly remembered hearing his



father, who died when he was ten years old, use one of *our prayers*." "What was it Mr. M.?" I asked. The answer was, "It was the prayer beginning *Our Father*." Here was a pious man who read his Bible, and had attended *preaching* once or twice a month for sixty years, and in all that time, had never heard the Lord's Prayer repeated in public or in the family, and supposed it to be a prayer peculiar to the Episcopal Church. Does not this fact speak volumes as to the influence of the habit of extemporaneous prayer? Does it not show that the Church is the only *conservative* body of Christians in the land? For the Romanist repeats the Lord's Prayer in an unknown tongue, and the dissenter is so afraid of *formalism*, that he will not use the form prescribed by our Lord Himself, and the mass of the people forget that there is such a form. Thousands of people, religiously disposed, in the interior of our State, know neither the Creed, the Lord's Prayer, nor the Ten Commandments, nor in what part of the Bible to find the two latter. This assertion is not made carelessly, but by one who knows from personal observation; and who might have stated the matter much more strongly without exceeding the truth. What a powerful commentary on the *necessity* of liturgical worship to keep up the knowledge of the truth in the minds of the people!

But to return. The next alteration marked in our old Prayer Book, is the omission not only of the versicles "PRIEST—*O Lord make speed to save us. ANSW.—O Lord make haste to help us,*" but also of the *Gloria Patri*!—and the versicle following it, "*Praise ye, &c.*" Thank God that there was piety enough or *conservatism* enough in the Church to preserve it! In the *Te Deum*, the two alterations are marked which were adopted into our American book, viz: for "*honorable,*" "*adorable,*" and for "*not abhor the virgin's womb,*" "*humble thyself to be born of a virgin.*" The former is certainly an improvement, as it retains the sense, and *honorable* in that sense had become obsolete. The latter is probably approved by most persons in our day, but unhappily from a false modesty, which does not allow us to read many passages of Scripture as the Holy Ghost dictated them! However, as the change is made, and as it satisfies some squeamish tastes, let it stand.

The *Benedicite*, *Benedictus*, and *Jubilate*, are left unaltered—but the Lord's Prayer and the versicles after it in the English book, are marked to be omitted, and were omitted in the American book.

I find nothing else marked in the Morning Prayer, and those in the Evening Prayer correspond with those of the Morning.

To my agreeable surprise, I find the Creed of St. Athanasius left untouched. Whatever then we may think of the propriety of some of the changes which Dr., afterwards Bishop, Smith desired, and had influence enough to procure, he was not radical enough to tamper with the ancient Creeds. Most deeply is it to be regretted that the spurious liberality of the times caused this ancient and fine safeguard of Catholic truth to be excluded from our Prayer Book. In these times—in all times, it is desirable to defend the outworks of the great and cardinal doctrine of the Trinity by the strongest possible bulwarks. Cannot this old Creed yet be restored?

The lesser Litany is marked for omission. God be thanked that it was not struck out; but that we have the *privilege* of using it, however



unfrequently we may avail ourselves of it. In the prayer, beginning "We humbly beseech Thee," the word "*righteously*" is changed to "justly."

In the occasional prayers and offices, I find nothing marked but what relates to prayers for the Royal Family, &c. Even the Communion for Ash-Wednesday is untouched.

In the Psalms a system of extensive changes is commenced, which would almost have amounted to a new translation. The Latin headings are omitted, and about three-fourths of the verses are more or less changed. But the changes are for the most part, merely verbal, affecting the sense but slightly. As, however, they are continued only to the end of the eighth psalm, and nothing ever came of them, it is unnecessary to lay the examination of them before your readers.

It is well that there is a place of deposit for books of this kind in our Library. I have often thought it would be well that the advantages of such a library, and the importance of presenting it with old and valuable books (little regarded perhaps in private libraries,) should be brought more prominently to the notice of Churchmen. Clergymen and others too might do a good work, by leaving the mass of their private libraries, at least all the larger theological works, by will, to this Society. Such books are often allowed to be destroyed by the heirs; or if sold at auction bring a petty and insignificant sum. But who can calculate the good which might be done by them in successive ages, were they preserved where they would be accessible to many Clergymen and Candidates for Holy Orders? I know at least one Clergyman who is resolved to give the mass of his library—say 1,500 volumes to this Society. Will not many others do the like?

C. W.

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#### NEW PUBLICATIONS.

*Journal of a Poor Vicar; translated from the German of Zchokke. New-York: John S. Taylor. 1852.* This is a pleasant tale of poverty humbly and patiently endured. It is, evidently, written by one having very little knowledge of English life, and curiously travesties the relation between a Rector and his Curate: but it is a readable book.

*The Apocryphal New Testament; being all the Gospels, Epistles, and other Pieces now extant; attributed in the first four centuries to Jesus Christ, His Apostles, and their Companions, and not included in the New Testament by its Compilers. New-York: Dewitt and Davenport.*—This work is the result of as profound an ignorance of all the principles of sound criticism, as has been exhibited since the days of Thomas Payne: an ignorance whose only parallel is the presumption and irreligion of its Editor. His profession of attachment to Evangelical truth, is of about the same value as that of the wolf for the lamb: and his effort to confound the authentic writings of the early Bishops of the Church and Martyrs for Christ, with the puerile dotings of the heretical scum of primitive Christianity, whilst it calls for all the



abhorrence and disgust which we can possibly express, will be of as little avail as the breath of summer to melt the solid rock. We do not know the Editor's name, which is wisely concealed; and, could we suppose his book would excite any thing more than an ephemeral notice, we would add, that if he desire a notoriety of infamy, he has only to announce that name to gain his end. We wish the publishers the same success in their speculation, as we would desire for him who scatters abroad, from a love of gain, "firebrands, arrows and death."

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SELECTIONS.

PUBLIC RUMOR.

We take the following beautiful and eloquent remarks on "Public Rumor," and on the character of a beloved brother in the Lord, who has gone to his rest, from the Boston Traveller. It is an extract from a speech by RICHARD H. DANA, Jr., before an Ecclesiastical Court held, not many months ago, in Massachusetts; and is a noble tribute to a holy man. We have omitted a single sentence in it, because we would not seem, even in an extract, to "speak evil of dignities," from whose views we are so unfortunate as to differ. We commend the extract to our readers, as one of the most eloquent tributes to Christian worth that we have ever read.—*Eds. Gos. Mess.*

"There is a passion known among men, as the most implacable, the most eager, the most remorseless of passions—a moral curiosity, designated by psychologists as the *odium theologicum*.

Nothing short of this could have inspired and directed the efforts of the prosecution in the present case. This passion lives and thrives on the slightest possible food. It feeds on air. Public rumor is quite substantial enough for its richest diet. It is confessedly on public rumor alone that this prosecution is based. The learned counsel, in defending the presentment against my exceptions, said that the charges were as specific as the committee could make them, considering that they had not been able to see the witnesses, to get at the first sources of information. He said they had a right to found charges on public rumor; that public rumor has been, from the earliest ages, a sufficient foundation for proceedings against a Clergyman; that a Clergyman must be beyond reproach as well as clear of offence; and that it was no injury to him to be called upon to come forward and exculpate himself; but that he ought rather to be grateful for the opportunity. But may it please your reverences, I have otherwise read the book of human nature. I have always heard it said, that a man could not wish his worst enemy a worse fate than that his character should be the subject of a defence. I had looked upon public rumor as of the sins of the tongue let loose, soulless, bodyless, irresponsible, false and fleeting, a common strumpet, the slave of every lust. But the eager and persecuting spirit of party theology, has made her an ally, taken her to its bosom, and on her false breath founded its attack upon the character, name and usefulness of a brother!

Public rumor! I was educated to despise it. A sound, well considered *public opinion*, on a subject upon which public opinion can intelligently act, I regard with due respect; but mere rumor I should be

ashamed to own as a motive for one action of my life. When the counsel for the prosecution passed his eulogy on the memory of the late Dr. Croswell, I could not but think what a rebuke his life was to public rumor. If ever a man was the destined victim of public rumor, that man was William Croswell! . . . It charged him with "degrading the character of the Church and periling the souls of our people." But, in patience and confidence, *he lived it all down!* He went forward in the daily discharge of his noble duties, in daily prayers; daily public service; daily ministrations to the poor and sick and afflicted, not without much suffering from the relentless attacks on his name and usefulness, sufferings which shortened his days on earth; and the daily beauty of his life made ugly the countenance of detraction and defamation. Public confidence, a plant of slow growth, grew about him. Public justice was rendered to him without a movement of his own. He fell at his post, with all his armor on!

About the time of the evening sacrifice, the angel touched him, and he was called away! He fell, with his face to the altar, with the words of benediction on his lips, surrounded by an almost adoring congregation, mourned by an entire community. All men rose up and called him blessed. From the distinguished Rector of St. Paul's Church, in his noble sermon from the text, 'My father! my father! the chariots of Israel and the horsemen thereof,' to the humblest orphan child in the obscure alley, who missed his daily returning visit—all, all, with one accord, sent up their voices of incense to heaven. I had the honor and privilege to be one of the few, who, seven years before that day, received him on his entrance into the city to take the charge of his infant parish. I am proud and grateful to remember that I was one of those, on whom, in his long struggle, in a measure, according to my ability, he leaned for support. And seven years, almost, I believe quite, to the very day, I had the melancholy privilege, with that company, of bearing his body up that aisle which he had so often ascended in his native dignity, and in the beauty of holiness.

I should be an unworthy parishioner, pupil I may say, friend of his, if I allowed myself to defer for a moment to public rumor, on a question of character or principle. I should be forgetful of his example, if I allowed any one to do so who looked to me for counsel and direction. No, gentlemen, let us all, Lay or Reverend, call to mind his life and his death, and let public rumor blow over us as the idle wind, poisonous only to those who open their senses to receive it."

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#### CONSECRATION OF CHRIST CHURCH, MACON, GA.

In the "Southern Churchman," we find an account of the Consecration of Christ Church, Macon, (Ga.) by the Rt. Rev. STEPHEN ELLIOTT, D. D., Bishop of the Diocese of Georgia. The following extract from it will, we doubt not, interest many of our readers.—*Eds. Gos. Mess.*

"The Parish was, for many years, under the care of the Rev. S. G. Bragg; and in the course of his sermon, the Bishop related an incident which I shall give you in his own words:

"It is just twenty years ago since a letter was placed in the hands of a lawyer, in the town of Beaufort, South-Carolina, signed 'Seneca



G. Bragg,' purporting to be a circular from the Minister and Vestry of this incipient Parish, asking pecuniary aid in the building of the Church which this now replaces.

"Had it been written in the ordinary strain in which such letters are usually composed, it would most probably have received the attention which men of business generally give to such communications, but so much struck was he with its deep humility, its Christian earnestness, its godly simplicity, that although he had never heard of the man, and felt then but small interest in the town he represented, his heart was moved towards him and his flock, and among his friends, he made some small collection as a token at least, of good will and Christian response. Is not reality stranger than fiction? Are not the arrangements of life more unknown than the wildest fancy can suggest?

That lawyer has been changed into your Bishop—that unknown man is the inmate of his house, and the very friend of his bosom—that little flock has swelled into this large and growing congregation—that money has increased at interest and compound interest until its value cannot be told in the souls it may have helped to save, and the children it may have conduced to train, and here we all stand to-day, that lawyer, that unknown man, that feeble flock, face to face, bound together by the highest interests which can unite Christian hearts. Truly in this case may we take up another part of the same Psalm and say,—  
'Thy way, O God, is in the sea, and Thy path in the great waters, and Thy foot-steps are not known.' "

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#### THE AUDACITY OF ERROR.

Those who are acquainted with the writings of Swedenborg, are aware that he presumes to lift the veil that hides from our view the condition of departed souls, and pretends to tell who is happy, and who is miserable, in the spiritual world. He represents Luther and Calvin as lost beyond hope. Nor does he stop here. Knowing that the writings of the Apostle Paul give the lie to his pretended revelations, he attempts to invalidate their authority, by saying that the condition of Paul is also deplorably bad, "though he does not quite assert that his state is finally, irrevocably hopeless!" The wonder is, that such blasphemies should ever have found an abettor, or even a reader. Yet, strange as it may seem, there are persons in this land of Gospel light, who attempt to defend, and reiterate these abominable sentiments. A late number of the *New Church Repository*, in an article written by the editor, George Bush, formerly a Professor in one or two theological seminaries, and we believe, a Presbyterian, attempts to defend and confirm this Swedenborgian blasphemy, by saying that Paul taught error, and therefore, as he "was so far not in genuine truth, and if not in genuine truth, he could not have been in genuine good!" The evidence that the Apostle "was not in genuine truth," Prof. Bush finds in the fact that Paul taught the "so termed 'doctrines of grace'—vicarious atonement—sovereign election—instantaneous regeneration—imputed righteousness—justification by faith alone—and the whole catalogue of kindred tenets." And he frankly adds:—"For ourselves we are free

to acknowledge that we recognize in the Epistles of Paul the greatest of all obstacles to the spread of the New Church, nor until the *authority* attached, in the mind of Christendom, to those Epistles be weakened, do we see how the doctrines of that Church are ever to accomplish their transforming work in the world."

Who can wish to know any thing more of Swedenborgianism, after such a confession from its chief expounder, in order to be convinced that it came from the father of lies? Let Prof. Bush set himself about the task of overthrowing the credit of the Apostle Paul's writings. He will find it "hard to kick against the pricks."—*Western Watchman*.

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POETRY.

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THE CHRISTIAN'S HIDDEN LIFE.

*"For ye are dead, and your life is hid with Christ in God."*

WORLDLING.—What ails thee, Christian, thus to shun  
The few bright rays from life's brief sun?  
The gay delights of fashion's aim,  
Ambition's dazzling dreams of fame,  
The mirthful joy of festive glee,  
Seem to have lost all charms for thee:  
Life's sole enjoyment thou hast fled—  
Thou seemest to me already dead.

CHRISTIAN.—I live! I live! though I am dead,  
To the gay life by worldlings led:  
A nobler aim my mind employs,  
Brighter my hopes, more sweet my joys:  
Inspired with life of heavenly birth,  
Soaring above the toys of earth,  
I live not for this fleshly clod:  
My life is hid with Christ in God.

WORLDLING.—Afflicted Christian! trouble's train  
Seems to combine to yield thee pain:  
Such bitter woe, heart-rending care,  
Would plunge me into mad despair;  
Yet thou art still composed and calm.  
What potent nostrum, opiate balm,  
What mystic power, what magic spell,  
Nerves thee to bear thy woe so well?

CHRISTIAN.—Though calm and tranquil is my soul  
While trouble's billows roughly roll,  
No opiate drug, no magic charm  
Preserves my mind from wild alarm:  
Celestial grace gives strength within,  
And keeps my wounded frame serene:  
The chastening hand that guides the rod  
Thus trains my hidden life for God.

WORLDLING.—Poor, feeble Christian! death is near—  
No hope remains; dost thou not fear?  
Dost thou not dread the fatal doom  
That bears man to the mouldering tomb?  
Ah, why that smile? The sunken eye  
Seems lit afresh with ecstasy:  
Can thy new life restore thy breath,  
Or shield thee from the shaft of death?



CHRISTIAN.—Welcome is death! Beyond the tomb  
 My hidden life will reach its home  
 In realms celestial: blest abode!  
 The purchase of my Saviour God!  
 E'en now the prospect grows more bright,  
 As earthly things fade on my sight.  
 Soon shall my flesh unconscious sleep,  
 My spirit, Christ will safely keep,  
 Till He with power and glory come,  
 And raise my body from the tomb:  
 My life then, hid no more, shall shine  
 Resplendent in His rays divine.

*Church of Eng. Mag.*



### RELIGIOUS INTELLIGENCE.

We regret to state that the health of our venerable Father in God still continues to decline. We are not without hopes of his recovery; but we fear that we are "hoping against hope." May our heavenly Father, with Whom no word is impossible, and Who, if He will, can even yet raise him up, grant him a longer continuance amongst us, that he may labour for the advancement of Christ's kingdom and glory. His loss would be severely felt by all who truly love our Zion.

"O Lord, save Thy servant;  
 Who putteth his trust in Thee.  
 Send him help from Thy holy place;  
 And evermore mightily defend him.  
 Let the enemy have no advantage of him;  
 Nor the wicked approach to hurt him.  
 Be unto him, O Lord, a strong tower,  
 From the face of his enemy.  
 O Lord, hear our prayer.  
 And let our cry come unto Thee."

*Monthly Missionary Lecture.*—That for May was delivered by the Rev. Charles C. Adams, of Florida, who made a very interesting statement of the wants and prospects of the Church in Florida. The continued illness of our Bishop again prevented his attendance and the reading of the usual Missionary intelligence. The amount collected was \$12 24.

*Standing Committee.*—At a late meeting of the Standing Committee of this Diocese, they resolved that there should be a regular meeting on the first Wednesday of every month; and that applications for certificates or testimonials shall lie over for one month from the time of their presentation.

*Confirmations.*—On Sunday evening, the 2d of May, the Rt. Rev. Francis Huger Rutledge, D. D., Bishop of Florida, at the request of the Bishop of South-Carolina, administered the holy rite of Confirmation in St. John's Chapel, to twelve persons. On Tuesday the 4th, in St. Stephen's Chapel, to four persons. On Friday, the 7th, in St. Michael's Church, to five persons. And on the same day, to two ill persons in private.

On Thursday, the 13th of May, he administered the same holy rite, in St. Paul's Church, Key West, Florida, to eighteen persons; and on the 15th, to two ill persons in private.

*Ecclesiastical Sentence.*—On the 14th of May, the Rt. Rev. Francis Huger Rutledge, D. D., Bishop of Florida, in accordance with the recommendation of an Ecclesiastical Court, pronounced a sentence of suspension from the Ministry, for two years, on the Rev. Isaac Swart of Jacksonville, Florida, who had been found guilty of charges on which he had been presented by the Convention of the Diocese of Florida.

*Bishop Rutledge.*—It is expected that this Rt. Rev. Bishop will again pass through Charleston early in June, on his route to New-Jersey to attend the meeting of the House of Bishops. We gratefully acknowledge the kindness with which he so readily responded, on a recent occasion, to the request of our Bishop, and trust that, should our own beloved Father not be able, by that time, to engage in the duties of his office, we shall again be favored with his ministrations in our Diocese.

The House of Bishops at their recent informal meeting in New-York, appointed their Secretary, the Rev. Dr. Wainwright, to be the bearer, to the "Society for the Propagation of the Gospel," of the Resolutions adopted in response to the invitation from that Society, for our Bishops to take part, by delegation, in the closing services of the Jubilee Celebration: The Vestry of Trinity Church, with which Dr. W. is connected, have granted him leave of absence for three months, and have voted to defray all his expenses. He has already sailed for England. We regret that circumstances have prevented Bishops DeLancey and McCoskry from accepting the appointment as Delegates from the Church in this country to the venerable Society, whose fostering care was, for a long series of years, extended to us. Every thing which tends to unite us in the bonds of Christian fellowship to our Mother Church, is a subject of congratulation; and we look forward, with humble hope, to the day, when there shall be true evangelical peace in all our borders. Hasten on the period, oh Prince of Peace!

Since the above has been in type, we learn, with much gratification, that, the Ecclesiastical trial, which was the obstacle in the way of the Rt. Rev. Bishops' visit to England, has been postponed to the month of October, and that Drs. De Lancey and McCoskry have already sailed for Liverpool. May the blessing of the God of providence and grace go with them.

We take the following notice of the meeting of our Diocesan Convention, from an English paper (the Evening Journal), as an evidence of the interest which our English brethren are taking in the Ecclesiastical affairs of this country. Will not the Churchmen of South-Carolina learn to reflect seriously on the spiritual wants of our own Diocese? We must be up and doing; or fearful will be the result of our indifference.

*Eds. Gos. Mess.*

"The sixty-third annual Convention of the Diocese of South-Carolina was held at Columbia on the 11th of February, the third time it



has not met at Charleston. The Bishop was prevented by severe illness from presiding; thirty-five of the Clergy were present, and some twenty of the representatives of the Laity. The most important business before this Convention was the consideration of a report on the state of the Church in the upper country, detailing a plan for Church extension by dividing it into Missionary districts, and appointing itinerant Missionaries. It was postponed for consideration at the next Convention. The way in which the American Church studies to accommodate herself to the peculiar conditions of the country, by the combination of the parochial and missionary systems, deserves attentive consideration."

We have been kindly permitted to make the following extract from a letter written by that devoted Missionary, J. L. Breck, to a friend in this city. We subjoin, also, a letter of his, published in the "Evangelical Catholic." Both of these letters are deeply interesting, and we recommend them to the prayerful consideration of our readers. Are there not many among us prepared to contribute to this noble work? May He who bade His Church "Go into all the world," grant unto us a true Missionary spirit.—  
*Eds. Gos. Mess.*

MISSION HOUSE, ST. PAUL'S, (MINNESOTA,) }  
4th May, 1852. }

"The Mission to the Chippeway Indians has been gradually developing itself, and before long I hope to write you a full account of it. The opening is quite peculiar, and we dare not refuse to enter upon the work. It is however to be, at the first, a manual labour school for both girls and boys, in distinct departments, but to administer towards their mutual support. These children will be taken quite young; but the influence of the Mission will extend to all, even to the *parents*, in encouraging them to adopt the *white man's* mode of life. This, with Christianity, will save them as a people. The Church has the power of doing this work, and the Church only. We are, in this undertaking, to rely upon the voluntary alms of the faithful, as in our mission to the *whites*; and I am glad and thankful to say to you, that our work is already blessed beyond our expectations, so that we are now opening a garden and building a house (log) in the Chippeway country, 150 miles up the Mississippi river, above St. Paul's..... You will be pleased to hear that the *second* Parish in Minnesota was organized at St. Anthony (Falls) on Easter Monday. We hope to complete the Church at these Falls, as well as the third now built at Stillwater on the St. Croix, the present summer, that they may be consecrated at the next Episcopal visitation. On *Easter Day* we were permitted to baptize *twelve persons* in Christ Church at St. Paul; *five* were adults, *four* were Sunday School children, and *three* were infants. We cannot be too thankful for the blessings upon our humble endeavours to serve the GREAT HEAD of the Church."

Yours in the Church,

J. LLOYD BRECK.

MISSION HOUSE, ST. PAUL'S, (MINNESOTA,) }  
March 14, 1852. }

\* \* \* \* "On *Christmas Day* we were permitted to celebrate *Divine Services* in *three* churches, which are now erected within Minne-

sota. Christ Church, at St. Paul, has been consecrated, and is now ready, with its *forty* communicants, *fifty* sabbath school children, and a *stated* congregation, for the oversight of the *parochial* clergymen. Our work, the laying the foundation, is done at this station, so far, at least, as respects the parish. The Church of the HOLY TRINITY, at St. Anthony Falls, and the Church of the Ascension on the St. Croix Lake, are in use, although unfinished; but we hope to have them in readiness for consecration by the next visitation of the Missionary Bishop, which is promised us in September of this year. At that time we are expecting also the Bishop of Prince Rupert's Land. This meeting of two Bishops, each holding dioceses, as Professor Adams would say; *the largest since the days of St. Paul*, will be an event in so remote a part of the frontier as Minnesota, of no ordinary character to the few sheep of the fold here in the wilderness. Would that some of the brethren, who require *relaxation*, would exchange an *Ember season* at St. Paul for the fashionable watering places. I am sure they would find the fast a spiritual feast to the soul should they come, and so honor one of the most laborious apostles in the missionary field of our mother Church. Bishop Anderson is, as we say, our nearest *neighbor*, to the north, although the journey is one almost of *six hundred miles*, through regions only inhabited by the Indian and beasts of prey. The usual and safest mode of conveyance is the *ox-cart*, drawn by *one* ox only to each. Some seventy of these, forming a train, come through to St. Paul every summer, bringing *furs* to exchange for *goods*. The cart is made of *wood* throughout, so as to float across the rivers, and to effect this, a number are fastened together, whilst the oxen swim across alone. Bishop Anderson has *eight* clergymen with him, devoted chiefly to the *Indians*, amongst whom their labors have been greatly blessed. In December, 1850, he ordained a *native* catechist to the diaconate in the Church at Cumberland, an Indian station *five hundred miles* distant from the Bishop's residence on the Red River, when there were a *thousand* people present, *three* hundred of whom were communicants, and *participated* on that occasion. You will be able to judge, sir, fully well, how many *whites* were present to form this congregation, when a *wilderness of 500 miles* intervened between their settlements! This native catechist, now a herald of the Cross to his own people, was the *little naked child* given to the first missionary to Rupert's Land in 1820, on his way from the great ship in Hudson's Bay, *when he disembarked for a birch-rind canoe*, in which he travelled *six hundred miles* to reach his place of destination on the Red River. The Indian mother has survived the Rev. Mr. West, and her heart been gladdened at so strange a sight in the history of her son. It was in 1844 that the Bishop of Montreal accomplished a journey of *two thousand miles* from his place of residence, *eighteen hundred* of which were in a *bark canoe*, to visit those very Indians and whites of the Selkirk settlement; and there, in the course of eighteen days, he confirmed *eight hundred and forty-six* persons! Such facts as the above, appear to carry us back to the days of *primitive* zeal and early blessings from the LORD. But why have I narrated all this to you, sir? It has not been to tell you of Prince Rupert's Land and apostolic labors amongst Indians of those parts only—but the rather to enlist, dear sir, your powers of arousing and awakening, to engage



hearts and hands in a like work, but *within a field* assigned to the daughter Church. The Chippeways of Minnesota are asking the GOSPEL at our lips—the *heathen* is begging a knowledge of the TRUTH! It is not ourselves going to them, and convincing *them*, but they themselves already convinced that unless they change their manner of life, they must soon become extinct as a people, that are seeking this change through the agency of the Church. Let me give you an extract from a letter lately received from a partially educated Chippeway, who lives one hundred and fifty miles up the Mississippi, among his people:

'*Sauk Rapids, Feb. 2, 1852.*—Three days ago, I saw two more of the principal chiefs. What did they say? you think. The poor fellows say, 'Let the good white man come, that he may open our blind eyes, and we will give him our children to teach! So say the whole; every encouragement is now before you; the door is wide open. I am doing all I can for the great and good cause. If you should need my assistance, I shall be ready any time.'

"I need scarcely comment on the above. Suffice it to say, my dear Doctor, that we intend going up the waters of the Mississippi full *three hundred and fifty miles* above this, in the month of May, for the purpose of visiting bands of Indians, and selecting a location. We hope to make a beginning the present summer. The young brethren with us, having the ministry in view, are intending to go up in June and July to assist in the erection of rude log mission houses. They must indeed be *rude*, when it is distant more than two hundred miles from the northernmost white settler of our territory! But we only intend beginning moderately, *according* to the interest felt for the Indian by the faithful in the east, who are enjoying, *even now*, their lands, as much as ourselves, who live upon their very borders. We hope to be able to open a school, having two departments—a male and a female, for children under *twelve* years of age. Are there not ladies in the east who would love to labor with the *needle* in providing clothing for those who must come to us habited only in the *blanket*? And, before another winter comes around, shall we not see our way to erect the *log sanctuary* for the savage, who requires something external to impress his mind and heart? We are willing to bury ourselves in the woods along with the Indian, and live a *wigwam* life, if we can only save him from ruin, which is his present condition, *soul and body*. I am aware of the pressing claims upon your own people; perhaps there are others not so greatly pressed, or others willing to be appealed to yet more strongly, and to give yet more bountifully, when they see the Church awakening up from her slumbers in the noble cause of missions. \* \* \* With much affection, I remain your grateful son in the Church,

J. LLOYD BRECK.

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We "scissors" from the "Southern Churchman," the following account of the meeting of the Virginia Convention. We would particularly direct the attention of our readers to an interesting letter from Bishop Boone of China, from which we regret to learn that his health still continues feeble. May he be spared to labour for very many years in the noble work in which he is engaged.—*Eds. Gos. Mess.*

*Convention.*—The Convention of the Protestant Episcopal Church, in the Diocese of Virginia, met at Richmond, on the morning of Wednesday, the 19th of May, and was opened by Divine Service in St.



Paul's Church, at which time morning prayer was read by the Rev. Wm. Friend, and the Convention Sermon was preached by the Rev. Dr. Sparrow. The subject of the sermon was derived from Acts xv. 6. "And the Apostles and elders came together for to consider of this matter." The meeting on this occasion was considered as a Council of the Church, and questions in connexion with it were discussed in reference to *the occasion*, of the meeting, *the authority* by which it was held, *the persons* composing it, and *the spirit* by which they were governed in their proceedings. Bishop Meade addressed the congregation after the delivery of the sermon, following up, in an impressive and solemn manner, the practical suggestions with which it concluded. After Divine Service, the Convention met for the transaction of business, in the spacious lecture room of St. Paul's Church. There were present 63 clerical and 36 lay delegates, which number was increased, on the subsequent day, by the attendance of 13 additional clergymen and 20 lay delegates. Total, 132 members. On the opening of the Convention on Thursday morning, the Bishops delivered their reports, giving the details of a wide course of laborious duties in their Episcopal Visitations. Bishop Meade added to his report a reference to a most interesting letter received from Bishop Boone, of which the following is a copy:

SHANGHAI, Feb. 11, 1852.

*Rt. Rev. and Dear Brother*:—I have received with great pleasure, and with many thanks to God, the welcome accession from your Diocese. Our friends are so full of simple, warm-hearted piety that their arrival has been a great refreshment to us all. It was so ordered of God that they came to us on Christmas day, which we accepted as a happy augury for their future destiny here, it being the day of the greatest thanksgiving in the whole year.

Mr. and Mrs. Nelson, and Mr. Keith are domiciliated with me, and a most happy household we are, through God's blessing. I have just been obliged to send my dear wife home for her health, and she has taken our children with her, so that the presence of our friends from Virginia is peculiarly acceptable. Mrs. Nelson is so kind as to relieve me of the cares of house-keeping. They are making good progress in the language, and I trust will be able to preach before the end of the year. I have to thank you also for the very liberal aid extended to our Female School at the Jubilee collection. I trust you will convey to the whole Diocese the hearty thanks of myself and of the whole mission, for the handsome collection made in aid of this excellent work. Miss Jones is now living in a part of the house with a small company of very nice little girls around her. The whole building will be completed in a few weeks, and I trust, by God's blessing, we shall have a flourishing girl's school before the end of the year. Thanks to our heavenly Father, our work progresses. I have recently received two applications to become candidates for the ministry from two very worthy natives, one of a youth of twenty-one, who is just leaving our school; the other a man of fifty, who has been a very consistent Christian for three years, and who declares, in a very simple and heart-touching manner, his desire to tell his countrymen of the Saviour. When I enquired of him a few days since why he wanted to become a Deacon, he answered, "I was as one dead until I heard of Jesus, now



I am alive and I want to tell others of Him that *they* may live too." Chi, our native Deacon, is a great comfort to us. He is respected by all his countrymen who know him. I have had many of them tell me he is the best man they ever knew, and I have never heard a word against him. He promises to become an excellent preacher with more experience. I am prevented from preaching in the city by my nervous affection. It affects my head, spine and heart, so that my physicians are afraid of the excitement of preaching in a large Church; but God is very merciful to me, so that I am able to teach daily in our School Chapel, I hope with some good success. Pray for us, my dear brother. Our work is very great, and truly the instrumentality is weak. Remember me very affectionately to my old class-mates, your son Richard, and my good brother Hoff, who is with you at Millwood, and believe me, with much veneration and sincere affection,

Truly your servant in the Lord,  
(Signed) WM. J. BOONE.

The following gratifying terms are employed, by Bishop Johns, respecting the general condition of William and Mary College.

"In closing this report it is proper that I should advert to the condition of William and Mary College, with which, by the advice of a former Convention, I consented to become connected. It will, I am sure, be gratifying to the members of this body, and the Diocese at large, to be assured that our success has surpassed our expectations. The revival of this venerable institution, associated with much that is interesting in our Colonial History, and honored as the Alma Mater of many of our most distinguished citizens, is now regarded as past the process of experiment. The number of Academical students already exceeds the average matriculated since the foundation of the College, and our prospects for the coming session leave us nothing to apprehend with respect to numbers. It is however still more pleasing to be able to state that the general spirit and deportment of the young gentlemen under our care has been such as to relieve the Faculty of much of the anxiety and care of their office, and to secure the commendation of the surrounding community. If this most desirable order is perpetuated in the institution, it must afford to parents the opportunity of educating their sons with as little to endanger their principles as is compatible with a College course, and gain for it the character which we chiefly covet—a seminary of sound science and Christian morality."

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*Mississippi.*—*Rt. Rev. W. M. Green's Visitation.*—April 23. Pontotoc. On Sunday ten adults were baptized and *eleven* confirmed. The services were unusually interesting. The Rev. Mr. Lawson, the Rector, has laid the foundation of a great work in this Parish, where he is both popular and beloved. He has also charge of the classical school for boys. Where six months ago there was neither parish nor minister, there is now at Pontotoc a clergyman and a church, under the most favorable condition, as the number confirmed shows. It was only November last, that this parish was organized by the minister of St. John's Church, Aberdeen. The Rt. Rev. Bishop preached three times. The

Rev. Mr. Sill preached twice; the Rev. Mr. Davis once, and another clergyman once, during the four days at Pontotoc.

Okalona, April 25.—The Bishop preached four times in two days, to large and attentive congregations, composed mainly of Methodists, Baptists, and Campbellites. There was one person baptized and confirmed. The Church members here are few, but full of life. To erect their pretty Church, one thousand dollars, in one day, was subscribed among them. It will be completed next month, and be the handsomest house of worship in Chickasaw county. This parish, which was founded in June last, has called the Rev. J. B. T. Smith to be its minister, who was also simultaneously elected President of the Okalona Female College.

Aberdeen, April 29th, four days' visitation, preached four times to large congregations and confirmed. The new Gothic Church erected here was not quite finished and could not, much to the regret of the Bishop and of the Rector, be consecrated. The Bishop was pleased with it, pronouncing it an ornament to the Diocese, as we all think it to be here. The Church here is in a highly prosperous state. The number of communicants is now twenty-four.

From Aberdeen the Bishop went to Barton and Columbus, where he remained five days, visiting and preaching constantly. He there also confirmed a class of candidates. The Rev. Mr. A. D. Corbyn has charge of this parish, which is once more in a prosperous condition. Mr. Corbyn was also elected last year head master of the Classical Academy here.

Yesterday, the Bishop, who continues in fine health, notwithstanding all his fatigues, left for Macon. He is there to consecrate a Church, erected by Rev. Mr. Lynd, who has charge there.

Thus has the Bishop, on this visitation, gone through a chain of five towns, in which on his last visitation, there was not one settled Clergyman, and but one Church edifice, and but one parish; but in which range he now finds five settled Clergymen, three new parishes, three new Churches, and three large institutions, each under the charge of one or the other of these Clergymen. What hath God wrought? This part of the Diocese is beginning to have weight and importance.

Nine persons were confirmed in St. Andrew's Church, Jackson.

*Church Herald.*

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*Bishop of Sierra Leone.*—The recent election and consecration of Bishop Payne by the American Episcopal Church, over a number of settlements on the coast of Africa, the oldest of which is scarcely more than a quarter of a century old, has opened the eyes of their English brethren to the necessity of a similar officer for Sierra Leone—a colony which was planted by Great Britain over forty years ago. They have therefore selected the Rev. O. E. Vidal, A. M., a graduate of Saint John's College, Cambridge, and a gentleman of thorough evangelical and earnest piety. Although never in Africa, Mr. V. is a good linguist, and has made African dialects his peculiar study.

The rules of the English Episcopal Church require that a Bishop must not go out depending on Missionary contributions for support. It therefore becomes necessary that a capital of fifty or sixty thousand dollars should be raised to secure a permanent maintenance before



Mr. V. can be consecrated; of this, twenty thousand dollars had been provided, and the full amount is confidently expected to be forthcoming during the present year.

How great the change! The time was, when *Religion* shed her rays brilliantly upon that now benighted quarter of the globe. Ecclesiastical history tells us that in one council of the ancient Church in that country, assembled on a question of great importance, two hundred and seventy-seven Bishops took their seats. Whether there were representatives from that portion of the coast now known as Liberia and Sierra Leone, does not appear.—*Colonization Herald*.

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### OBITUARY NOTICES.

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It hath pleased Almighty God to call home our deceased sister Mrs. E. C. COURTNEY. Mrs. Courtney was born in Boston, 20th April, 1775, passed the first fourteen years of her life in Nova Scotia, became a resident of this city in 1789, where on the 12th May, after a sojourn on earth of more than 77 years, in the faith of Christ she peacefully resigned her spirit. The call was sudden, but her work was done; without notice her soul passed from the earth, but she had long looked to rest with Christ as the goal of her life. A communicant for over half a century, she had learned in the various relations of life, to practice the benevolence shewn in her Lord's love. Of those who have needed Christian sympathy, many gratefully remember her pleasant countenance, her cheerful words, and her deeds of kindness. As the mind was active, so the hand was ready for others good. But the happy influence of her character was peculiarly felt at home, in the domestic circle: where, ever seeking the gratification of those around her, buoyant beyond her years, adapting herself to the feelings and wishes of every age, the old and the young alike delighted in her society. She loved the Church. Its quiet order, harmonious services, and clear presentation of the truth, won her affections. More than all, and above all, she loved the Church, because *there* was set forth before her, Christ the Saviour. Her conduct in the course of a checkered life, manifested great energy of character, native and acquired. As a widowed mother she bowed before the Lord, and arose with firmness of purpose to meet the duties of her station, and train aright for time and for eternity, those whom God had given her. They now, with thankful hearts to her and to her Lord, call her blessed. B.

In publishing the proceedings of the Vestry of Trinity Church, Columbia, we desire to express our sympathy in the loss which they have experienced. The death of Mr. Taylor has been an afflictive dispensation, not only to the congregation with which he was immediately connected, but to the whole Diocese. Whilst, however, we mourn his removal from our midst, we rejoice in the hope that the Church's loss has been his gain. The Church, thanks be to God, is not ours, but Christ's; and whilst He ever liveth to make intercession for His people, we need not fear though death and hell should rage against us. The cause must go on, conquering and to conquer.—*Eds. Gos. Mes.*

At a meeting of the Vestry of Trinity Church, Columbia, the following Resolutions were unanimously adopted:

Whereas it has pleased Almighty God to remove from the scene of his earthly labors BENJAMIN F. TAYLOR, one of the Vestry of this Church, be it therefore

*Resolved*, That while with the whole community we deplore his death for the rare virtues which distinguished him as a citizen, we must be permitted to express our special regrets at the loss which this Church has sustained in the decease of one so strongly endeared to us by all the ties of christian communion.

*Be it further Resolved*, That his active benevolence, his cordial participation in all the concerns of this Church, his consistent Christian profession, sealed as it was by a tranquil and hopeful death, point to him as a bright example for our imitation.

*Further Resolved*, That we deeply sympathise with his family in their melancholy bereavement, and tender to them the tribute of our unfeigned sorrow and regret.

*Further Resolved*, That these proceedings be placed among the minutes of this body, that a copy be transmitted to the family of the deceased, and that they be published in the papers of this town.

WM. C. PRESTON, Chairman of Vestry.

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## ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:—

May 10.	From Charleston Monthly Missionary Lecture \$5; general,	\$3 50	\$8 50
" 13.	" A well-wisher of the cause, of Columbia,	do. - -	5 00
" 18.	" Church of the Messiah, North Santee,	do. - -	33 95
" "	" " " " " " " " for African Mission,	- -	4 06
" "	" United Parishes of St. Stephen's and St. John's,	do. do. - -	25 00
" "	" St. Philip's Church, for Missions, general,	- - - -	24 10
" "	" St. Michael's Sunday School, for Africa,	- - - -	20 00
			<hr/> \$115 61

HENRY TRESCOT, *Receiving Agent for Foreign Missions in S. C.*

The following amounts have been received for Domestic Missions:—

From All Saints, Waccamaw, Missions in South West,	\$60 00	}	- - \$70 00
Do. to Jews,	10 00		
" A Communicant, St. Philip's, Minnesota Mission,	- -	- -	5 00
" St. Thaddeus', Aiken, for Jews.	- -	- -	5 62
" St. Philip's, Bp. Freeman, \$23; Bp. Kemper, \$22 12,	- -	- -	45 12
" Church of the Messiah, North Santee, general,	- -	- -	12 75
" St. Stephen's and Upper St. John's, education of a Student at Nashotah,	- -	- -	25 00
" An individual of the same Parishes, for Rev. J. L. Breck's Mission to the Indians,	- - - -	- - - -	30 00
			<hr/> \$193 49

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the receipt of \$20 from a friend on John's Island, through J. K. Sass, for building the Church at Spartanburg. Also from the same Parish, through the Rector, \$5 for the same purpose; and \$5 for Newberry.

J. D. McCOLLOUGH.

The undersigned gratefully acknowledges the receipt of \$10 from St. Michael's Church Offerings; and Miss E. J. Wagner, \$10, through the hands of J. K. Sass, Esq. Also through the Rev. P. J. Shand, \$20 from the Misses Hampton.

THOMAS S. ARTHUR, *Rector of Christ Church, Greenville.*

The Rev. J. L. Gay, Missionary at the Mouth of Tellico and at Loudon, East Tennessee, gratefully acknowledges the receipt of \$572 from the several Parishes in Charleston, S. C., to aid in the building of a Church at Loudon. This sum was made up as follows:—

From Parishioners of St. Michael's,	- - - -	\$125
" " Grace Church,	- - - -	120
" " St. Philip's,	- - - -	90
" " St. Paul's,	- - - -	80
" " St. Peter's,	- - - -	65
" " Holy Communion,	- - - -	11
" " Calvary,	- - - -	6
" " St. Stephen's,	- - - -	5
From persons belonging to other Communions,	- - - -	35
From persons whose contributions were put down as cash,	- - - -	35
		<hr/> \$572

Besides the above, \$202 is gratefully acknowledged from Parishioners (chiefly) of Christ Church, Savannah, given for the same object.

Whole sum received thus far, \$774.

The undersigned gratefully acknowledges the receipt of the following alms and offering, viz: \$25 from St. Michael's Church, Charleston, S. C., through the hands of J. K. Sass, Esq. Also, a land warrant for forty acres, from Henry Gourdin, Esq. through the same.

JAMES LLOYD BRECK, *Agent for the Minnesota Mission.*

## CALENDAR FOR JUNE.

1. Tuesday in Whitsun week,	20. 2d Sunday after Trinity.
2. 4, 5, Ember Days.	24. St. John the Baptist.
6. Trinity Sunday.	27. 3d Sunday after Trinity.
11. St. Barnabas, the Apostle	29. St. Peter, the Apostle.
13. 1st Sunday after Trinity,	



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HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

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## *Church Societies in South-Carolina.*

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. John Hanckel, Treasurer, at the Bank of the State of South-Carolina. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq., office on Adger's wharf. Annual subscription \$10: subscription to the fund for the support of aged and infirm Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Montague-street, north side. Miss Eliza Bonneau, Librarian, at the Sunday School Room of St. Philip's Church; by whom Bibles, Prayer Books, and Tracts, are delivered on Monday and Friday, at 12 o'clock.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription, \$20.

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Vols. 27 and 28, - - -	\$6
Col. Thos. P. Alston, Georgetown,	3
	<u>\$491</u>

1852.	
Amount brought forward for	
Vol. XXIX.	\$77 25
Rev. J. L. Gay, (4 mile Branch,	
Monroe Co., Tenn.) - - -	3
Mrs. James S. Deas, (Mobile,) - - -	3
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